



The

Criterion

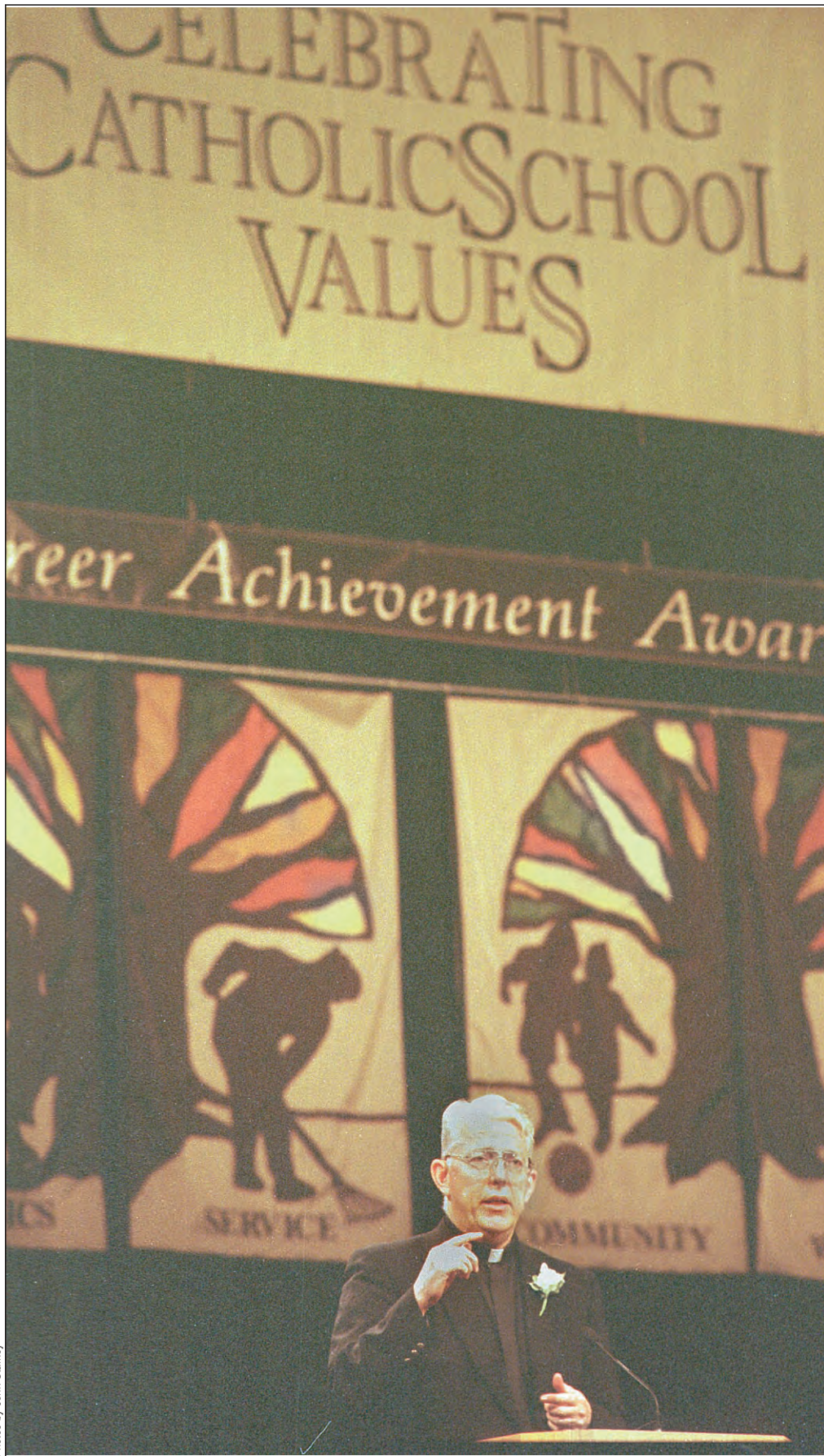
Vol. XXXVIII, No. 2
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Serving the Church in Central and Southern Indiana Since 1960

October 9, 1998



Photos by John Starkey

Archdiocese salutes Catholic schools, teachers, graduates

Career achievement honors, awareness among corporate community focus of third annual Celebrating Catholic School Values event

By Peter Agostinelli

Catholic school teachers and administrators, supporters and benefactors from central and southern Indiana gathered Sept. 30 for a common cause—to celebrate the good work of Catholic schools and recognize the graduates who have gone on to contribute to their communities.

The third annual Celebrating Catholic School Values dinner assembled more than 1,500 women, men and students from throughout the archdiocese in the Indiana Convention Center. The event honored successful Catholic school graduates and helped raise awareness among the corporate and professional community about the success of Catholic schools as attested by the high quality of their graduates.

This year's Career Achievement Award honorees were Philip McCauley II of

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Left: Holy Cross Father Edward A. Malloy delivers the keynote address Sept. 30 at the third annual Celebrating Catholic School Values dinner.



Above: Holy Cross Father Edward A. Malloy (fourth from left) and Archbishop Daniel M. Buechlein gather with five honorees before the dinner. Honorees include (from left) Dr. James E. Muller, Father Hilary G. Meny, Kathleen "Kay" Weber Taylor, Philip McCauley II and Addison T. Simpson, Sr. A sixth honoree, the late John Hofer, was honored posthumously.

Respect Life Sunday observances focus on ending abortion, capital punishment

By Mary Ann Wyand

As a 47-year member of the Secular Franciscan Order, St. Matthew parishioner Robert J. Alerding of Indianapolis has dedicated his life to Church and community service.

For that service, Archbishop Daniel M. Buechlein honored Alerding Oct. 4 for five decades of pro-life volunteerism on Respect Life Sunday, which fell this year on the feast of St. Francis of Assisi.

Alerding received the 1998 Archbishop Edward T. O'Meara Respect Life Award from Archbishop Buechlein at the conclusion of a 1 p.m. Mass at SS. Peter and Paul Cathedral.

See LIFE, page 3



Photo by Mary Ann Wyand

Robert J. Alerding (center) of Indianapolis talks with Sister Celestine Mary Meade, a member of the Little Sisters of the Poor at St. Augustine Home for the Aged in Indianapolis, and Franciscan Father Elias Koppert, who resides at Sacred Heart Friary in Indianapolis. Alerding was honored Oct. 4 for five decades of service to a variety of pro-life efforts in the archdiocese.

CCSV

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Jeffersonville; Father Hilary Meny, now retired after more than 40 years of service to parishes and schools in Madison; Addison Simpson of Indianapolis; Kathleen Taylor of Brookville; and the late John Hofer of Indianapolis. Hofer's sons accepted the honor in his memory.

Nobel Peace Prize winner Dr. James E. Muller of Lexington, Ky., received the Community Service Award.

Holy Cross Father Edward A. "Monk" Malloy, president of the University of Notre Dame, was the keynote speaker. Father Malloy, a member of the faculty of the Department of Theology at Notre Dame since 1974, discussed the mission of Catholic schools in the archdiocese. He also called attention to the growth and success of the "immigrant" schools that have grown into the largest private school system in the United States.

In his address to close the evening, Archbishop Daniel M. Buechlein offered insight into the values taught in Catholic schools. He underlined Catholic schools' mission of both education and formation of the individual.

Jerry Semler, chairman of the board, president and chief executive officer of American United Life Insurance Company in Indianapolis, received a special Outstanding Leadership Award for his service to the local Church. He serves as general chair of the archdiocesan-wide Legacy of Hope from Generation to Generation capital and endowment campaign as well as its corporate phase, Building

Communities of Hope. Semler also served as chair of this year's Celebrating Catholic School Values event.

Archdiocesan schools have received remarkable support from the business and corporate community.

The Building Communities of Hope campaign aims to raise a minimum of



Kathleen "Kay" Weber Taylor (right) receives her Career Achievement Award from Annette "Mickey" Lentz, archdiocesan secretary for Catholic education and faith formation and Archbishop Daniel M. Buechlein.

Photo by John Stanley

\$20 million from the business and corporate community to help rebuild and renovate center-city Catholic schools and grow endowments to support ongoing tuition assistance and social service programs. More than \$15 million has been raised during the past eight months from more than 75 Indianapolis area businesses.

Although on a smaller scale, the Celebrating Catholic School Values program has been equally successful.

During the first two years, more than \$300,000 has been distributed in tuition assistance to hundreds of needy students. Funds generated from this year's event are not yet available but will be reported in a

future issue of *The Criterion*.

Archdiocesan schools educate more than 24,000 students throughout the 39 counties of central and southern Indiana that make up the archdiocese. According to unofficial enrollment figures released last week, Catholic schools in the archdiocese have finally reached a plateau in enrollment numbers this year. Most schools are either at or near capacity in the number of students they can accept.

Unofficial first week enrollment figures indicate a head count of 25,111 students, a 1 percent increase over last year's numbers, or 136 additional students. This expected result comes after nearly a decade of unprecedented growth.

After the Sept. 30 event, Annette "Mickey" Lentz, archdiocesan secretary for Catholic education and faith formation, called attention to the "tremendous amount of work" behind the scenes of the

event as well as in the accomplishments of its honorees.

"Nothing makes me more proud than to celebrate Catholic education, especially with an audience who is so proud and involved," Lentz said. "It's a real 'high' for me.

"The talent and service, the whole concept of stewardship demonstrated by the honorees, is just phenomenal. Seeing the children present gives us a real sense of purpose—why we do what we do. It's an exciting time for us in Catholic education, and we need to continue to celebrate." †

(To receive a copy of the full text of Archbishop Buechlein's address at this dinner, titled "What Are Catholic School Values?", send your request to Ron Massey, Criterion Press, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717; or call him at 317-236-1590 or 800-382-9836, ext. 1590.)

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LIFE

continued from page 1

Introducing the award recipient, Father Vincent Lampert, director of the archdiocesan Office of Pro-Life Activities and pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, described Alerding as "a man who has demonstrated his enthusiasm and dedication to the cause of life in many different areas."

Alerding has exemplified the criteria for the archdiocese's pro-life award, Father Lampert said, through his many years of dedicated service to a variety of religious and charitable agencies and organizations that minister to the unborn, the elderly, the handicapped, the poor, unwed mothers, center-city youth, prisoners and men struggling to overcome alcoholism.

"Over the course of the last 50 years, he has truly reflected what the late Joseph Cardinal Bernardin [of Chicago] called a consistent ethic of life—the need to support life at all its various stages," Father Lampert said. "One might wonder where this year's recipient gets the strength and energy he needs. The answer is found in

the spirit of St. Francis of Assisi, who always put the needs of others before his own."

Accepting the award, Alerding thanked family members, friends and associates for helping him accomplish pro-life work reflecting his beliefs as a Catholic and secular Franciscan.

Father Lampert said this year's Respect Life Sunday liturgy at the cathedral and observances in parishes throughout the archdiocese were intended to increase Catholic awareness about the need for greater education about Church teachings on capital punishment.

Opposition to the death penalty—which was restored in America in 1976 by the U.S. Supreme Court—was the topic of the Respect Life Sunday homily presented by Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis.

Relating the story of St. Maria Goretti, Father Munshower described how the Italian girl was brutally murdered by Alessandro Serenelli. This act of violence evolved into a powerful story of conversion, he said, that led to Maria's canonization as a saint by Pope Pius XII in 1950.

Maria appeared to her killer in a dream and forgave him, Father Munshower said, citing biographical sources. She told Serenelli, "You will reach me in heaven."

This experience caused Serenelli to experience a religious conversion and later become a lay Franciscan, the priest said. Serenelli later apologized to Assunta Goretti, who then forgave her daughter's murderer.

"We will get nowhere in this issue of the death penalty—capital punishment—if we don't open our hearts to the people who have been hurt the most," Father Munshower said. "We dare not give the impression that we are insensitive to human suffering. It would seem that the opposition to the death penalty must go hand in hand with addressing the pain of survivors."

"We have a great saint in Maria Goretti, a martyr to integrity, purity and forgiveness," he said. "Is it possible that we have a saint in Assunta Goretti, her forgiving mother? And is it possible that

we have a saint in her murderer, Alessandro Serenelli, a prospect impossible, humanly speaking, if he had been executed at the time of trial?"

"The persistent belief in the salvageability of every one of us is at the heart of our faith," Father Munshower said, because Scripture tells us that human beings are created in the image and likeness of God.

"We must allow for the victory of grace," he said. "It is up to God. The murderer belongs to God ... the Author of life."

Pro-life supporters in Indianapolis,

Connersville, Jeffersonville, Richmond, Terre Haute and Bartholomew County participated in the Life Chain prayer vigil Oct. 4 to pray for an end to abortion.

Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, was among a number of archdiocesan priests who participated in Life Chains.

"We spent an hour quietly praying, singing and holding placards with statements of life," Father Herber said. "Pro-life issues, especially the fight against abortion, are not [just] a woman's issue." †

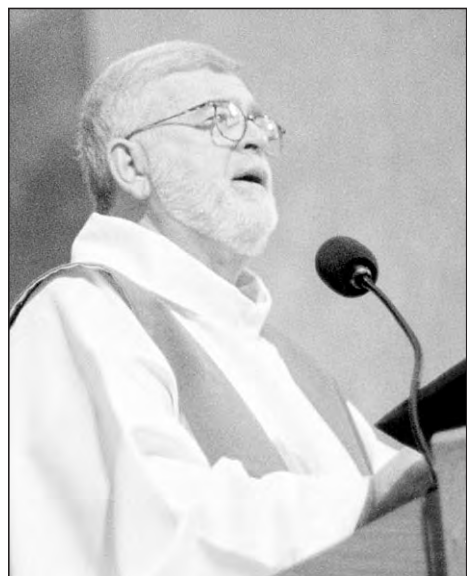


Photo by Mary Ann Wyeand

Father William Munshower delivers the homily during the Respect Life Sunday Mass Oct. 4.

Daily Prayer Intentions for Archdiocesan Pilgrimage to the Holy Land and Rome

October 12-26, 1998

Monday, October 12, Tel Aviv: For the spiritual renewal and an enthusiastic new evangelization of the Church in our archdiocese.

Tuesday, October 13, Cana: For our engaged and married couples, for the sacredness of marriage.

Wednesday, October 14, Nazareth: For our parents and children, for respect for the sacredness of family life.

Thursday, October 15, Mount of Beatitudes: For our youth and young adults, for hospitality in our Church.

Friday, October 16, Bethlehem: For our poor and homeless people, for respect of human life.

Saturday, October 17, Gethsemane: For our priests, seminarians and vocations to the priesthood.

Sunday, October 18, Church of the Visitation: For the home missions of the archdiocese, for a generous sense of Christian stewardship.

Monday, October 19, Church of the Holy Sepulchre: For our sick, homebound and lonely, for those who care for them.

Tuesday, October 20, Church of St. Ann: For grandparents and our senior sisters and brothers.

Wednesday, October 21, Santa Maria del Fornace, Rome: For our single sisters and brothers, for widows and widowers.

Thursday, October 22, Tomb of St. Peter: For all who collaborate in serving the mission of the archdiocese and for our benefactors.

Friday, October 23, The Gesu, Chapel of St. Francis Xavier: In thanksgiving for God's many blessings on our archdiocese and for our benefactors.

Saturday, October 24, North American College: For all our teachers and catechists and educational administrators.

Sunday, October 25, Beatification at St. Peter's: For our religious and for vocations to religious life.

Monday, October 26, St. Paul's Outside the Walls: In thanksgiving for the Sisters of Providence and the mission of all religious in the archdiocese.

Archbishop issues statement on life

In conjunction with the national Respect Life Sunday observance Oct. 4 coordinated by the National Conference of Catholic Bishops, Archbishop Daniel M. Buechlein issued a statement Sept. 29 on "Capital Punishment and Our Respect for Life."

In that statement, the archbishop urged Catholics "to refuse to shrink from recognizing, naming and rejecting as anti-life all actions that threaten, diminish, or extinguish life, such as abortion, euthanasia, the physical and sexual abuse of adults and children, and capital punishment."

Catholic opposition to abortion and euthanasia is well known, the archbishop noted, but many people do not realize that "the Catholic Church also teaches that capital punishment cannot be justified when there are other means to keep someone from doing evil and to exact appropriate punishment. Today, as

the Holy Father tells us in his "Gospel of Life" ("*Evangelium Vitae*"), the cases in which the execution of an offender is an absolute necessity 'are very rare, if not practically nonexistent.'

"Violence only leads to more violence," Archbishop Buechlein said in the statement. "In addition, the imposition of the death penalty is beneath the dignity of human beings who are created in God's image and likeness, and it in no way honors the murderer's victim. Sadly, capital punishment is more often about revenge than it is about justice."

"Let us look to the example of Jesus, who forgave those who put him to death," the archbishop noted. "As we celebrate Respect Life Sunday on Oct. 4, join me in opposition to abortion, euthanasia and the death penalty, and in the celebration of life." †

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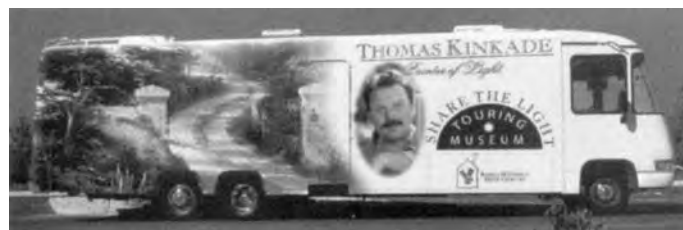
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Editorial

Little dignity in legal suicide

In Oregon, you can legally kill yourself with the help of the state and your physician.

A state law, the so-called Death with Dignity Act, went into effect last November. It allows terminally ill people to legally commit suicide by taking lethal medicines prescribed by a doctor.

The Oregon Health Division has released a report showing that the state averaged nearly one legal suicide a month in the first nine months of the law's existence.

Eight people, seven suffering from cancer and one from heart disease, filled out forms requesting medication to end their lives "in a humane and dignified manner." Two others did the same, but they died of their illnesses before taking the drugs. The eight who took the drugs died within seven hours, but the average time between ingesting the drugs and death was 40 minutes.

Those in favor of the law argue that it is compassionate to those suffering with a terminal illness. Others contend that people should have a right to choose the time of their death (after all, it's their body and their life).

Bob Castagna, executive director of the Oregon Catholic Conference, the public policy arm of the Catholic Church in Oregon, called the report "tragic" and accused the nine doctors involved of killing their patients "in violation of medical ethics."

The American Medical Association, the country's largest organization of physicians, also opposes the law as incompatible with the physician's vocation.

Others opposed to the law have pointed out that it adds more "grease" to the slippery anti-life slope that our soci-

ety is already heading down with our toleration of abortion and infanticide. If the legality of assisted suicide spreads, will we soon be legalizing euthanasia? Will we eventually be killing those who may not measure up to our society's standards—the physically or mentally handicapped, the seriously (but not terminally) ill, the elderly?

The Catholic Church teaches that suicide is gravely wrong because God is the "sovereign Master of life" and we are but stewards—not owners—of that life, which is a gift of God. The *Catechism of the Catholic Church* also says that suicide is unnatural because it goes against the "inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It also offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God" (*Catechism of the Catholic Church*, #2280, 2281.)

We find it difficult to discern any "dignity" in a death that snatches the hour and the moment of entering eternity from the Author of Life and concedes victory to death. To our mind, "death with dignity" ought to involve placing ourselves in the hands of the Creator, uniting our suffering to that of Jesus Christ crucified, and striving to learn what it is that life and the process of dying have to teach us.

Let us pray for those who choose to take their own lives and for the physicians who help them. And let us work to see that the unnatural scourge existing in Oregon is stamped out before it spreads. †

— William R. Bruns

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Pilgrims leave for Holy Land, Rome; will offer special prayers

Some 90 of us will be pilgrims to the Holy Land and to Rome from Oct. 12–26. As an archdiocesan pilgrimage, we represent all Catholics of central and southern Indiana. As before, this pilgrimage is part of the Journey of Hope 2001. In the ancient, traditional spirit of pilgrimages of our Church, we intend to promote the spiritual renewal of the Church in our archdiocese. On this pilgrimage we will pray for a special intention each day, and I invite all of our parishes, missions, schools and individuals to pray for these intentions with us. (See list of intentions on Page 3.)

• On Monday, Oct. 12, we will arrive in Tel Aviv, having flown there from Chicago by way of Rome on Alitalia Airline. We will celebrate Mass there and our first intention is for the spiritual renewal and an enthusiastic new evangelization of the Church in our archdiocese. In a way, this intention sets the theme for the pilgrimage as we continue to pray earnestly for the gift of God's love and his guidance on our journey of hope to the new millennium.

It is only by God's grace, indeed the gift of the Holy Spirit, that we can become holy people. And it is only by the grace of the Holy Spirit that we can foster a new sense of mission among ourselves and among our families, our friends and our neighbors. As we continue to find ways to renew our spiritual lives over the next two years, we will focus more intentionally on the evangelization of ourselves and of those who no longer practice their faith or who feel alienated from the Church. We will also reach out to those in central and southern Indiana who are seeking God and do not belong to a community of faith.

• On Tuesday, Oct. 13, we travel to Cana and will celebrate Mass there. It will not surprise you to learn that there our intention is for our engaged and married couples. It is meaningful that Jesus made his first public appearance and worked his first miracle at the wedding feast of Cana. In a time when just about 50 percent of marriages come apart and 60 percent of second marriages come apart we need to pray fervently for God's help in restoring a sense of the sacredness of marriage and the commitment of nuptial promises. We

pray for all of you who are challenged in your marriages in a time when very little in secular society supports fidelity to promises. We pray for those charged with the pastoral responsibility of assisting couples to prepare for marriage. We pray in a special way for those of you who are contemplating an engagement and lifelong commitment in marriage.

• On Wednesday, Oct. 14, we journey to Nazareth where the Holy Family lived together until Jesus began his public ministry. We know that Jesus and Joseph were carpenters in that town and that with Mary they lived a simple life. It is natural to offer our Mass and prayers at the place of their family home for parents and children, indeed that we find new and effective ways to restore a greater sense of the sacredness of family life. We will pray that as a result of our spiritual renewal and new efforts to evangelize ourselves, we will value family love far more than family wealth or career success or whatever might distract us from the real meaning of being family. We will pray for a renewed awareness that the family is not only the first unit of society, but also of the Church. We call the family "the domestic Church."

• On Thursday, Oct. 15, we pilgrims will journey to the Mount of Beatitudes where we will celebrate Mass. It was at this site that Jesus taught the beatitudes, in a sense giving us the charter of how he wanted us, his disciples, to live. I propose that on this day that, especially on this mount of blessed happiness and challenge, we pray for our youth and young adults in a special way. Also at this site we pray for a renewed sense of hospitality in our Church, especially for our youth and young adults.

• On Friday, Oct. 16, we pray at Bethlehem for our poor and homeless people and for respect for all human life. Jesus was born in a courtyard stable because there was no room in the inn. The Son of God, the source of all life, was born in an animal shelter. This divine paradox is a fine stimulant for our reflection and prayer on the challenge to restore a culture of life in our society that more and more yields to a culture of death. Our pilgrimage of prayer continues next week. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.




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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Peregrinos salen para la Tierra Santa, Roma, para ofrecer oraciones especiales

U nos 90 de nosotros iremos en peregrinación a la Tierra Santa y a Roma desde el 12 hasta el 26 de octubre. Como una peregrinación de la archidiócesis, representamos a todos los católicos de la parte central y del sur de Indiana. Como anteriormente, esta peregrinación es parte del Viaje de Esperanza 2001. En el espíritu antiguo tradicional de peregrinaciones de nuestra Iglesia, pensamos promover la renovación espiritual de la Iglesia en nuestra archidiócesis. Durante esta peregrinación oraremos por un propósito especial cada día, e invito a todas nuestras parroquias, misiones, escuelas e individuos a orar por el mismo propósito con nosotros. (Vea la lista de propósitos en la Página 3.)

El lunes, 12 de octubre, llegaremos a Tel Aviv, después de haber volado allí desde Chicago por vía de la aerolínea romana *Alitalia*. Celebraremos Misa allí y nuestro primer propósito es para renovar el espíritu y promover una nueva evangelización entusiástica de la Iglesia en nuestra archidiócesis. En cierto modo, este propósito establece el tema para la peregrinación cuando continuamos orando seriamente por el regalo del amor de Dios y su guía en nuestro viaje de esperanza hacia el nuevo milenio.

- Es sólo por la gracia de Dios, en efecto por el regalo del espíritu santo, que podemos convertirnos en personas santas. Y es sólo por la gracia del espíritu santo que podemos fomentar una nueva sensación de misión entre nosotros y entre nuestras familias, amigos y vecinos. Cuando continuamos encontrando diferentes maneras de renovar nuestras vidas espirituales durante los próximos dos años, enfocaremos más en la evangelización de nosotros mismos y de aquéllos que ya no practican su fe o quienes se sienten alejados de la Iglesia. También entenderemos la mano a aquéllos en la parte central y del sur de Indiana que están buscando a Dios y no pertenecen a una comunidad de fe.

- El martes, 13 de octubre, viajaremos a Cana y celebraremos Misa allí. No es sorprendente que nuestro propósito sea por nuestros comprometidos y matrimonios. Es significativo que Jesús apareció por primera vez en público y hizo su primer milagro durante la fiesta de la boda de Cana. En una época cuando casi 50 por ciento de los matrimonios fracasan y 60 por ciento de los segundos matrimonios fracasan necesitamos orar fervorosamente por la ayuda de Dios para restaurar una sensación de la santidad del matrimonio y el compromiso de las promesas nupciales. Oraremos por todos ustedes que están experimentando problemas

matrimoniales en un tiempo cuando hay poco apoyo en la sociedad secular con respecto a la fidelidad de cumplir con las promesas. Oraremos por aquéllos que están encargados de la responsabilidad pastoral de ayudar a las parejas a prepararse para el matrimonio. Oraremos de una manera especial para aquéllos de ustedes quienes están contemplando un compromiso o un matrimonio de por vida.

- El miércoles, 14 de octubre, viajaremos a Nazaret donde la Familia Santa había residido juntos hasta que Jesús empezó su ministerio público. Sabemos que Jesús y José eran carpinteros en ese pueblo y que juntos con María vivieron una simple vida. Es natural ofrecer nuestra Misa y oraciones por padres y niños en el lugar de su casa familiar, aun más que encontramos maneras nuevas y eficaces de restaurar una sensación mayor de santidad de la vida familiar. A resultados de nuestra renovación espiritual y nuevos esfuerzos para evangelizarnos, rezo que estimemos el valor del amor familiar más del que la riqueza familiar o éxito de la carrera o cualquier otra cosa que pudiera distraernos del significado real de ser familia. Oraremos por un conocimiento renovado que la familia no sólo es la primera unidad de sociedad, pero también de la Iglesia. Llamamos a la familia "la iglesia doméstica".

- El jueves, 15 de octubre, nosotros los peregrinos viajaremos a la Montaña de Beatitudes para celebrar Misa. En este sitio Jesús enseñó las beatitudes y nos dio en cierto sentido la carta constitucional de cómo quería que nosotros, sus discípulos, llevemos nuestra vida. En este día propongo que oremos por nuestros jóvenes y adultos juveniles de una manera especial, sobre todo dado que estaremos en esta montaña de felicidad bendita y desafia. También propongo que oremos por una sensación renovada de hospitalidad en nuestra Iglesia en este sitio, sobre todo por nuestros jóvenes y adultos juveniles.

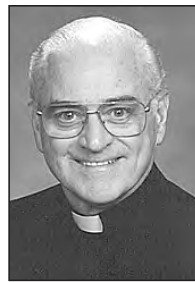
- El viernes, 16 de octubre, oraremos en Belén por los pobres y por sin hogar y por el respeto a toda la vida humana. Jesús nació en una cuadra porque no había ningún espacio en la posada. El Hijo de Dios, fuente de toda la vida, nació en un pesebre para animales. Esta paradoja divina es un estimulante fino para nuestra reflexión y oración en el desafío para restaurar una cultura de vida en nuestra sociedad que cada vez más rinde a una cultura de muerte. Nuestra peregrinación de oración continúa la próxima semana. †

Traducido por: Language Training Center, Indianapolis

Spirituality for Today/Fr. John Catoir

The Gospel and welfare reform

In my last article I discussed the drastic consequences of the welfare reforms.



Thousands of poor people are losing their rent subsidies and becoming homeless. Some are fortunate enough to find overcrowded shelter in a relative's apartment. The government calls them the "hidden

homeless."

Others are being forced out on the street where they have to scramble for a bed in an emergency shelter. Many of them are turned away. When I lamented this sad state of affairs I was surprised that some of my readers thought I was advocating a return to the old welfare system we just discarded. Nothing could be further from the truth.

My main point was simply this: We the people, and the churches, the synagogues, the temples and the entire private sector have an enormous rescue challenge on our hands. As the director of a poverty program in Paterson, N.J., I can tell you this will not be easy.

However, I do not recommend a return to our former welfare system. The government cannot be expected to support everyone who wants public assistance. There have been too many freeloaders and cheats in the past. We needed this reform. The economic health of the nation was at stake.

Yet there are many elderly, handicapped and destitute people—abused and abandoned women, especially those with children, the homeless, the working poor, victims of substance abuse—who really need assistance. Various government agencies are trying to help, but many of the needy will slip through the safety net. Poverty programs, shelters and kitchens like ours have become the last refuge for

the poorest of the poor.

How did the welfare system begin? The concept of public welfare began in England during the Victorian era when a vast array of charitable activities came into being to alleviate the social ills of the times. They had the noble idea of restoring people to self-sufficiency and full participation in society.

Franklin D. Roosevelt had the same idea during the Depression when he introduced Social Security and many other rescue programs. No one ever envisioned the welfare bureaucracy that inevitably followed.

Many of the wisest philanthropists want to keep the government out of the poverty problem entirely. Back in England, Lord Shaftesbury said, "State benevolence tends to debase a large mass of people," and he was right. When the poor become dependent, they do little or nothing to improve their condition, and this passivity only perpetuates the poverty problem.

On the other hand, we just can't have tens of thousands of people stranded on our streets. Let's face it, the problem of homelessness in America is becoming a national heartache. The Church always has had a preferential option for the poor. For 2,000 years we have tried to follow the example of Jesus Christ.

He always reached out first to the poor and underprivileged, including the lepers and the prostitutes. He wanted to help them, and he urged us to do the same. Because of his mandate to love our neighbor, we have never turned our back on the poorest of the poor, and we never will.

Jesus made it a personal request when he said, "What you do for the least of my brethren you do for me" (Mt. 25:40). †
(Father John Catoir is a regular columnist for Catholic News Service.)

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from

readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to:

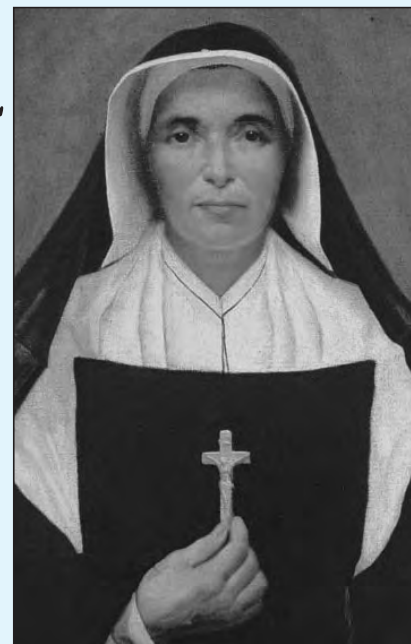
criterion@archindy.org.

Concerning teaching

"Love the children first and then teach them."

"In the education of children, two virtues are essential: justice and kindness."

— Mother Theodore Guérin



The Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed "blessed") by Pope John Paul II on Oct. 25 in ceremonies in St. Peter's Basilica, Rome.

Over the next several weeks, in order to acquaint readers with the spirit and wisdom of this woman, *The Criterion* will publish a series of quotations from Mother Theodore's writings.

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.



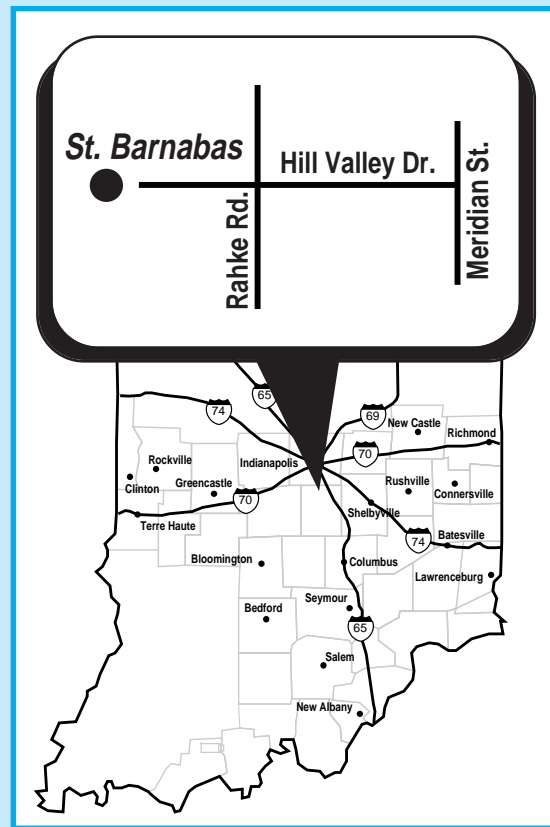
Indianapolis South Deanery

St. Barnabas Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

St. Barnabas School has a computer at each teacher's desk and a computer lab with 30 networked computers. A committee of adult parishioners volunteers for technical work on the computers, as well as for all audio and visual programs—such as the digital camera, sound systems in the church and school, and the telephone system. To help finance the equipment, the parish recently had a Computer Cabaret at a local restaurant, which donated the space. Seven performers, friends of the music teacher, provided free entertainment. St. Barnabas raised \$3,500, all for technical materials.



Journey of Hope 2001

St. Barnabas, South Deanery keep growing and growing

As charter members of St. Barnabas in Indianapolis travel with the parish on its Journey of Hope, more and more families join them.

The pastor, Father J. Joseph McNally, followed the founding pastor, Father John Sciarra, who started St. Barnabas 33 years ago with 280 families from its neighbor to the north, St. Mark. Today, 1,800 households comprise the parish.

"It was so easy to follow him here," said Father McNally. "He had people pretty much into stewardship."

"Now we have the founding families' children's children coming here," he said.

"I have never been in a parish where the founding members—grandparents—have their children attending church. That's a new experience for me—to see that closeness, that friendliness."

"Father Sciarra knew everyone by name. The parish grew so big that he feared that the closeness would be lost," said Father McNally. "Somehow, it continues to exist."

"I attribute that to the faithfulness of the founding mem-

bers. You can feel it," he said. "When we come together on Sunday, I look out and think, 'Oh, it's their faith holding all this together.'"

"The last few years' focus had been on building," Father McNally said. "Now that we have places to gather, we are trying to keep cohesiveness of family again. We don't want to lose that."

The parish has always offered coffee and doughnuts after the Sunday Masses.

Father McNally said that, at weekend Masses, the church has a welcome table with name tags for new people. "One Sunday, everyone wore name tags—well, I would say 99 percent"—so that newcomers would feel included.

"Our emphasis, even though we're large, is not to lose contact with the people."

Father McNally said St. Barnabas lost 300 families since SS. Francis and Clare Parish was founded in 1993, as did Our Lady of the Greenwood Parish.

"Then they started building homes back here," he said, pointing southwest of the church.

The pastor said that the staff works hard to keep in touch with everyone. "We have no festivals or



The parish staff includes (from left) Theresa Roberts, coordinator of religious education; Terri Meyer, program assistant; Carol Elias, administrative assistant; Carol Schreiner, director of religious education; and Father Joseph McNally, pastor.

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bingos—just a fun picnic.

“We come together as St. Barnabas people to have fun; the kids have games, we try to emphasize family as much as we can.”

Paulette “Polly” Conner is principal of St. Barnabas School. She said the parish has a picnic right before school starts that includes a school open house.

Another open house is held when school begins, along with the first Parent Teacher Organization meeting.

The PTO sponsors a special fish fry during Lent, but it is a parish event. “We try to incorporate the whole parish,” she said.

When planning the buildings, the parish expected to have all the rooms used within six years. “It’s been a year and that’s already happened,” said Father McNally.

The school, including kindergarten, now has three classes in each of the grade levels through third. The

enrollment totals 587 students from 387 families.

“That’s a lot of different people’s needs to try to meet,” said Conner.

Conner said, “We have a lot of volunteers who fill positions in the parish and the school.” They do mailings for the parish and copy materials for the teachers at school.

Father McNally said, “We couldn’t do it without the volunteers.”

Conner told about a group of professional women in the parish who stay home to care for their children. Some moved here when their husbands were transferred and have no families here.

“They organized themselves and set up a babysitting service so they can volunteer in the school,” she said.

“Some are working moms; some are stay at home dads. They came to us with the idea and flew with it,” said Conner.

“They realize the importance of prayer,” said Conner. “They have a box at school for prayer intentions. They provide encouragement to the teachers and provide snacks for special occasions, she said.

“The original reason was to support each other,” said Conner.

She talked about all the staff members who do so much above and beyond their duties. One teacher takes kids to math competition and prepares them on her own time, she said.

Because of the teachers’ dedication, St. Barnabas School sponsors a Spelling Bowl for entire south deanery, as well as a Math Bowl.

“It’s neat for kids to meet on the academic field rather than on the sports field,” said Conner.

The school tries to emphasize the Journey of Hope goals in its religious curriculum. The emphasis is on formal and informal prayer and on service.

Rather than give in small ways to the many service organizations that approach the school for help, one of the teachers serves as a service project coordinator.

“Before, the kids had no idea who they were bringing things for. Now they can concentrate on doing meaningful things for a few groups,” said Conner.

The school has a student council that has become active in the Catholic Social Services Christmas Store. The school also adopts families and shops for the members for Christmas.

One hundred and eighteen children are enrolled in the parish preschool religious education, Roberts said. The parish has Children’s Liturgy of the Word at three Masses each weekend.

Schreiner said that 16 adults participate in the adult catechesis program, along with nine children. The parish has an active adult formation team.

Several committees are working on the four-night mission beginning Oct. 19, to be presented by Franciscan Father Joseph Rayers from Cincinnati.

The parish also sponsors a four-session adult program, “Introduction to the Bible.” In the spring, they will study the Acts of Apostles to prepare for the readings after Easter.

One hundred and ten volunteers provide catechesis for adults and children.

The DRE and her staff feel that the Rite of Christian Initiation of Adults is a strong process. Three couples serve as host families to meet with inquirers in their homes.

“When you meet with people, they share their faith and that helps yours,” said Elias. “The initiation process is one of my major loves.” †



Father Joseph Villa, associate pastor at St. Barnabas, presides at a dramatization of the baptismal rite with students from St. Barnabas School’s fifth grade. Dustin Pugh (from left) poses as the mother, Nathan Gabbei acts the part of the baby, and Billy Perry pretends to be the father.

St. Barnabas (1965)

Address: 8300 Rahke Rd.
Indianapolis, IN 46217
Telephone: 317-882-0724, Fax: 317-887-8932
E-mail: E-mail: stbchurch@juno.com

Church Capacity: 750 &
Number of Households: 1,834

Pastor: Rev. J. Joseph McNally
Associate Pastor: Rev. Joseph Villa
Director of Religious Education: Carol Schreiner,
317-881-0631
Coordinator of Religious Education: Theresa Roberts

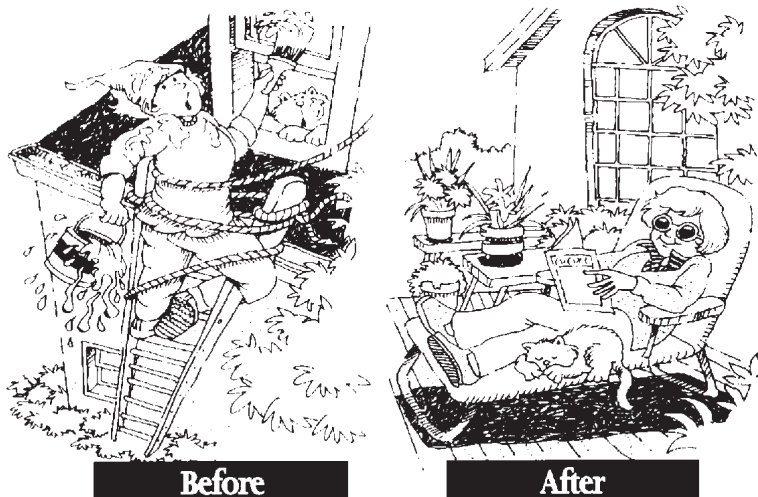
Music Director: John Phillips
Parish Council Chair: Rick Swift
Parish Secretary: Marsha Kuntz

Principal: Paulette Conner
School: 8300 Rahke Rd., 317-881-7422 (K-8)
Number of Students: 540

Masses: Saturday Anticipation — 5:30 p.m.
Sunday — 7:00, 8:45, 10:30 a.m., noon
Holy Day Anticipation — 6:30 p.m.
Holy Day — 8:30 a.m., noon, 6:30 p.m.
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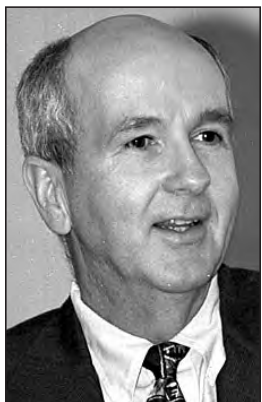


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Nonpublic educators honor former superintendent

Stephen J. Noone, former superintendent of schools for the archdiocese, received the Outstanding Leadership Award during the Indiana Nonpublic Education Association (INPEA) statewide conference Oct. 5-6. More than 3,000 nonpublic school teachers, aides, principals and other administrators met at the Indiana Convention Center.



Stephen J. Noone

Some 100 educational sessions were offered in specific areas—early childhood, elementary, middle school and secondary education, general interest, administration and special fields.

Noone was involved in the INPEA since its initial meeting in 1974, when, as principal of Bishop Chatard High School in Indianapolis, he represented the archdiocese in the organization.

Over the years, Noone served as secretary, treasurer and president of INPEA. In 1986, he became executive secretary of INPEA, representing nonpublic education interests at legislative hearings.

Over a six-year period, Noone provided leadership on many legislative issues, including establishment of a nonpublic advisory committee for the State Board of Education; teacher license and equivalency for nonpublic schools; establish a separate recognition program for nonpublic schools; and passage of a law to permit tax credit for donation of high tech equipment to nonpublic schools.

Under his leadership, the state law was amended so that parents of non-public students qualified for textbook reimbursement, and the rule that excluded nonpublic students from remediation and funding for ISTEP was reversed.

During his 30 years in non-public education, the award said, "His leadership contributed greatly to the growth and strength of INPEA, and to the well-being of all nonpublic education in Indiana."

The Outstanding Leadership Award recognizes an individual (or organization) who has demonstrated leadership, commitment and service on behalf of nonpublic education in the state of Indiana.

The Monday keynote speaker was Bill Page, whose message was "If You Ask the Wrong Questions, You Get the Wrong Answers."

The INPEA is comprised of 400 schools educating approximately 90,000 students throughout Indiana. †



Photo by Margaret Nelson

Musical introduction

Music teacher Gwen Kirch helps second-grade student David Zinn play a cello at St. Simon the Apostle School in Indianapolis. The instrument is part of the Indianapolis Symphony Orchestra's Instrument Petting Zoo, which loans musical instruments to schools.

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Jill K. Dascoli

*Cathedral High School
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*Kindergarten Teacher
St. Luke School*

Because I come from a long line of Cathedral graduates, I was expected to go there—that school on top of the hill. Sure, I looked at other high schools, but that was more to fool myself into believing I had a choice. Ultimately, though, I ended up being driven up the hill by my mom on a hot summer day in August, 1988, with almost 170 other freshmen. I remember looking at the toilet paper hanging in the trees (a spirit-filled tradition), the signs painted blue and gold welcoming everyone back to another year, and the upperclassmen laughing and talking with friends they hadn't seen since June, and I knew I was in the right place. In the four years that followed, I would come to find out just how "right" Cathedral was for me.

When a stranger walks down the halls of Cathedral High School, he sees lockers, classrooms, desks, and teachers who are there because it is their job. When a Cathedral graduate walks down those same halls, he sees lockers that have been decorated time and again to show Irish spirit and pride. He sees classrooms where one doesn't just sit and listen, but lively rooms filled with intelligent discussions where, many times there is more than one right answer. A Cathedral alumnus remembers the teachers as not just instructors, but people who encourage their students to believe in themselves and always strive to reach their potential. Where a stranger sees just a brick building, a Cathedral graduate sees tradition, spirit, family, and friends.

Cathedral is a place where I laughed, cried, celebrated many victories and agonized over not so many defeats. She holds for me precious memories and the beginnings of many lifelong friendships. I am extremely grateful that I was given the opportunity to attend Cathedral High School, and I am proud to say that I am, along with countless others, a part of her tradition and family.

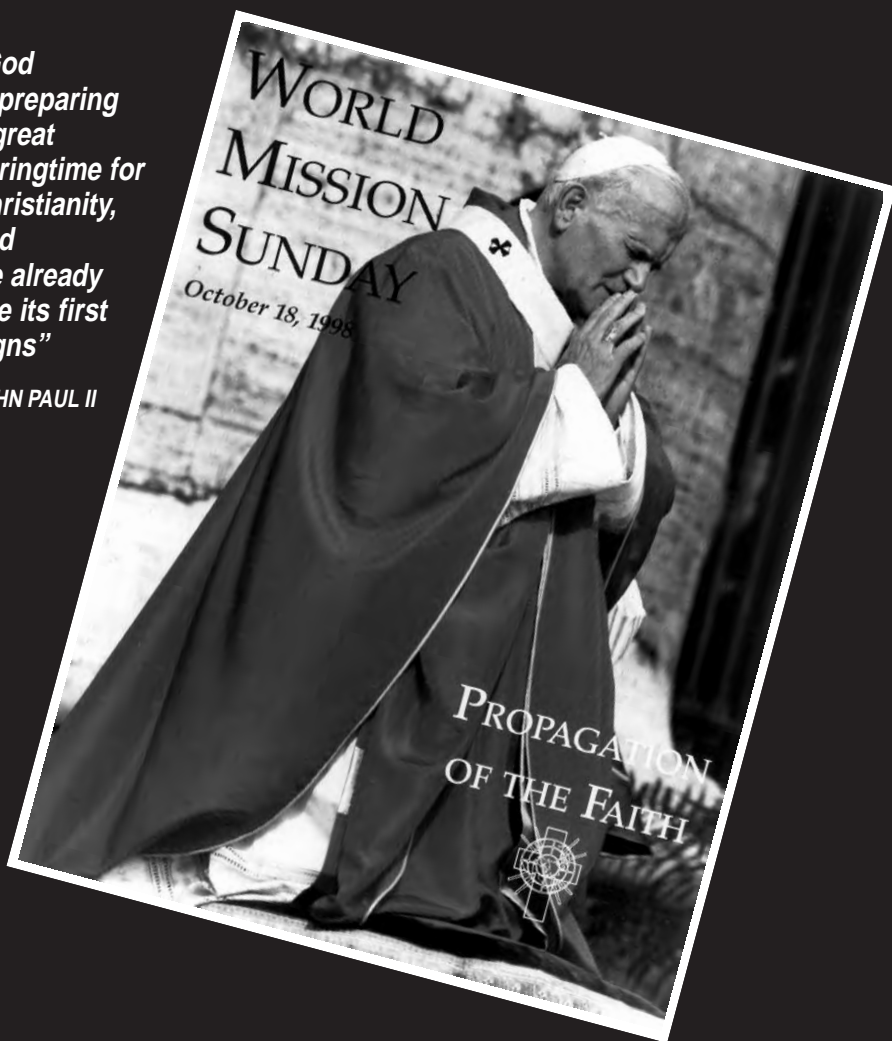
Growing up I heard plenty about Irish spirit and the Cathedral family. Nothing, however, could have prepared me for the devotion that I will always feel toward "dear old Cathedral."

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WORLD MISSION SUNDAY

World Mission Sunday is the special occasion every year when we and Catholics all over the world are called to pray at Mass for the Church's mission to all people and to offer generous financial help to support that mission. The collection on this day is for the Propagation of the Faith. Those offerings are distributed, in the Pope's name, among the missions and missionaries of the entire world. In the United States, a portion of the collection is for the work of the Home Missions through the U.S. Bishops' Committee on the Home Missions.

God's love instills dignity in every person



God calls Christians to recognize the human dignity of every person, even criminals. For to deny human dignity ultimately denies Christ's redemptive grace still at work in people.

By Fr. Herb Weber

As the pastor of St. Peter Parish in Mansfield, Ohio, I was helping an engaged couple plan the liturgy for their wedding when the bride interrupted the conversation. She felt there was a problem to resolve first.

It seems that the bride's father was extremely abusive to her mother before they were divorced years ago.

The daughter said she has "no respect for the man," adding that she did not know whether to include him in the ceremony or even if she wanted to invite him to her wedding.

On the one hand, she admitted that he was still her father. Even her mother said she should consider that. On the other hand, the man's violent nature represented everything she did not want in her own marriage. So she was in a quandary.

After the young woman shared her feelings, her soon-to-be-husband, who obviously had discussed this matter with her before, turned to his fiancée and said, "Dear, it's not really about respecting him for being a dad or not respecting him for being abusive. He's still George, and even George has some dignity. Let's not take that away from him."

Discovering the personal dignity in the disagreeable or despicable is not always easy.

Unfortunately, most folks know a few individuals like George. Many would like to write off all those Georges.

Nonetheless, God's love for all instills dignity even into those who are most difficult to love.

One of the greatest tragedies I have observed as a priest involved a man who kidnapped, raped and strangled a 3-year-old girl.

The man lived in an apartment complex near the church where I was pastor. I knew him for a number of years. He had been in and out of mental institutions and county jails.

This man always had a crazed look in his eyes, and he frightened most folks. He was also lonely and would stop by the church about twice a week "just to chat."

After he confessed his crime and was incarcerated, I visited him regularly. There was nothing attractive about him. Besides, seeing what the family of the victim went through in their own grief, it seemed that the man's contribution to humanity was at a minus level.

I realized that God already loved this person. God saw through the crazed glare and self-centered verbiage. It was God's reaching out to him that gave him dignity, not any accomplishment or behavior of his own.

That is why the Church respects the life of the unborn as well as the lives of the disabled, the elderly and criminals.

That is also why the Church calls for an economy that would respect all laborers and provide just wages for all.

Ohio, the state where I live, accepts capital punishment although no one has been executed since the death penalty was reinstated.

Death Row for the state happens to be located two miles north of our church. Because my office is on the top floor of the parish center, which itself is located on a hill, I can look out my window at night and see the amber lights of the prison surrounding Death Row.

Often I find myself stopping to look out the window at the prison and offer prayers for those on Death Row—as well as for their victims' families—before I head home at night.

Each time it looks like someone may be executed, I read in the press how people call for the death of those "animals" for their barbaric behavior.

In truth, many of the crimes of those persons on Death Row are atrocious. Certainly, they have demonstrated that they should be deprived of their freedom. But even the worst crimes cannot take away the God-given dignity of personhood.

A person's dignity may be covered up or buried under ugly and vile behavior. However, since human dignity is not dependent on the person's own actions, it still exists.

To deny anyone's dignity opens up the possibility of behaving in the same barbaric way that some of the criminals behaved.

To deny human dignity ultimately denies Christ's redemptive grace still at work in people.

In truth, for most people the struggle lies not in finding respect for society's major criminals, whom they do not know, but for the personal villains of their own lives:

- Family members who exploit one's good will.
- Neighbors who abuse privileges over and over again.
- Work colleagues who undermine others' efforts.

Those are the men and women whose behavior can overshadow their dignity.

Nonetheless, the people who disrupt our peaceful existence are also the ones we are commanded to love and find respect for.

Jesus said that there is not much merit in loving those who are nice to us. Even pagans can do that (Matthew 5:43-48).

The true challenge is to see that human dignity still exists even in those who are disagreeable—even in the Georges of our lives. †

(Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

A change in attitude can help to resolve problems amicably

By Dan Luby

The new teacher's first day at work was proving stressful but exciting. The students were reasonably attentive, and a few seemed interested in the subject. The teacher was hopeful when he walked into his last class.

Then things went badly. These students were restless and acted bored. Nobody volunteered to read aloud or answer questions, and some of the students didn't even pay attention in class. From then on, he referred to that class as "the zoo" because the students seemed lazy, uncooperative, insolent, argumentative. It boiled down to a profound lack of respect, and it wounded him.

Grace, in the form of a retreat talk, brought the breakthrough in the form of a challenge.

"If people are disrespectful to you, examine your attitude toward them," the retreat director advised. "Do you

respect them, or do you return their ill treatment with more of the same?"

The new teacher squirmed in his chair. Then came a word of hope.

"Try this for a month," the retreat director said.

"Consciously remember that the people making you miserable bear God's image and likeness. Remember that God loves them. Try not to retaliate. Pray for them instead. See what happens."

What happened seemed miraculous. After a few days, the teacher's attitude began to change. He became more patient. Soon the students began to behave differently. They were quieter and more attentive.

Then came Christmas, and with it a class gift for the teacher. It was a powerful symbol of the changes they had all undergone, the kinship beneath their differences.

(Dan Luby is the director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

Discussion Point

Listen first, then respond kindly

This Week's Question

What does it mean to show respect for someone who disagrees with you on matters that are serious?

"Sometimes it's better not to argue. Instead, I try to listen to their point of view. I don't have to agree, but—to show respect—I listen. To argue sometimes makes things worse." (Anna Serrano, New York, N.Y.)

"Listen to their point of view, hear out their side and attempt to find a point of compromise if possible." (Mark Wagner, Great Bend, Kan.)

"Be open to listening ... and learning how and why they think before we make decisions about or with them concerning the issue between us. It's OK to disagree. ... Our differences help us to grow as people

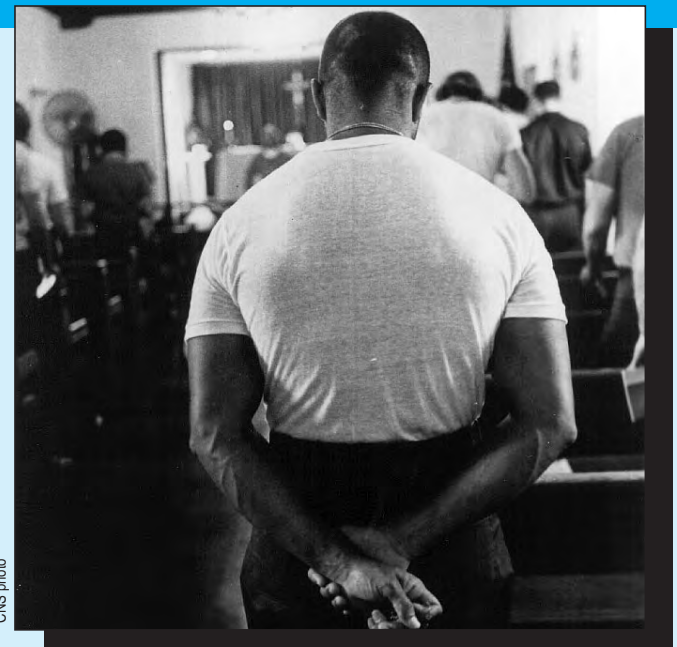
and to learn to accept each other." (Rhonda Leneagh, Mission, S.D.)

"Pray for understanding and listen to them well, trying to understand whatever posture they are in. Then respond kindly, speak the truth as you would see it, as clearly as possible, being willing always to entertain the other person's information. Finally, let them be." (Shirley Wanchena, St. Francis, Minn.)

Lend Us Your Voice

An upcoming edition asks: What is your definition of courage? What is needed to be courageous?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John F. Fink

The main focus of the rosary must be on Jesus

This past Wednesday, Oct. 7, was the feast of Our Lady of the Rosary, and the entire month of October is traditionally dedicated to the rosary. Wednesday's feast was established in 1573 as the result of a great victory two years earlier by Christian navies over a great Turkish Muslim fleet. Known as the Battle of Lepanto, it ended the threat of Ottoman Turkish naval supremacy in the Mediterranean.



The Christian forces were composed of forces from Venice and Spain, with Don Juan of Austria (the brother of King Philip II of Spain) in command. Pope Pius V, the pope who carried out the Church's reforms decided at the Council of Trent, prescribed public devotions and prayers for the success of the expedition. While the battle was raging, the rosary was being recited continually in the Church of the Minerva in Rome.

The result of the battle was that the Turkish navy was completely destroyed. Some 15,000 Turks were killed, 117 galleys captured, and 10,000 galley slaves were freed.

It might seem questionable that a feast should celebrate such a loss of life, but Pius V decreed the special feast. He himself, though, did not live to celebrate it since he died on May 1, 1572. He was canonized in 1672, the last pope to be declared a saint until Pius X in this century.

The rosary was begun in about the

12th century, and St. Dominic and his followers popularized it in the 13th century. It was a popular devotion in the 16th century when it evolved to its present form, although even today it continues to be changed, with new prayers and mysteries added.

It is not easy to say the rosary if one is to do it right. The purpose of the rosary is to help us meditate on the mysteries of our salvation, on the events in the lives of Jesus and Mary. The main focus must be on Jesus. Pope Paul VI said, "By its nature the recitation of the rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as grasped by the heart of her who was closer to the Lord than all others."

Father Jim Byrne of our archdiocese recognizes the difficulty of meditating while praying the rosary without distractions. He tells people to think of one word for each of the mysteries and to return to that word if distractions come. I've tried it, and it works.

Another way to overcome distractions is by saying the Scriptural Rosary, with a Scripture reading for each Hail Mary. Besides meditations for the usual joyful, sorrowful and glorious mysteries, there is also the Seven-Day Scriptural Rosary, with different mysteries for each day of the week. And the latest Scriptural Rosary is a passion novena, with different mysteries for Christ's passion, death and resurrection, again with Scripture readings for each Hail Mary. The Passion Novena Scriptural Rosary is published by Our Sunday Visitor. †

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Becoming a reconciling Church

Over 300 people came to Denver in late September to participate in a conference on Becoming a Reconciling Church sponsored by three of the committees of the National Conference of Catholic Bishops Committee on Laity, Committee on Evangelization, and Subcommittee on the Third Millennium.



This session was part of a series the bishops' conference has been offering on preparing for the Jubilee Year 2000.

In his second letter to the Church at Corinth, Paul writes: "All this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation... entrusting to us the message of reconciliation (2 Cor. 5: 18-19). As the program booklet commented on this passage, "The Church is called to be a sign and instrument of reconciliation to a world in need of healing. In society today we find many instances of brokenness, but also of hopefulness. This hopefulness, a sign of the Holy Spirit, leads us to see that brokenness can be healed. If the Church is to be a sacrament of this healing, then its own brokenness must also be healed... We are called to embrace and live a spirituality of reconciliation."

To foster reflection on this call to a reconciling spirituality, the conference organizers designed the weekend as a retreat rather than a series of lectures. The speakers offered material for reflection and prayer. We need to examine our own consciences, both as individuals and as a Church. For instance, Archbishop Michael Sheehan of Santa Fe, chairman

of the bishops' committee on evangelization, voiced a concern about the way we sometimes deal with people who come to our parishes for sacraments or other pastoral services. To encourage people to prepare carefully for the reception of the sacraments is wonderful, but there are instances where an intense focus on requirements has created barriers and obstacles for people, especially those making the first tentative steps to return after being away for a time.

There were over 15 bishops in attendance, and a very special part of the weekend was a listening session on Saturday afternoon when people from all around the United States had a chance to make comments and ask questions. Many spoke eloquently of different groups who felt distant or alienated from the Church. The challenging pastoral issues surrounding divorce and remarriage were raised. Support for family life was encouraged. People spoke of the needs of persons with disabilities. It was noted that we are already a multicultural Church, and we need to recognize and minister out of that reality. The importance of ongoing work for justice was stressed. Sensitivity to homosexual persons was talked about.

Not only was the content of the session striking, but the tone was very encouraging. People spoke directly and honestly, voiced concerns and offered challenges, but with a deep sense of respect and community. Later that afternoon the whole group prayed together in a stirring reconciliation service, and the conference ended with a vibrant Sunday Eucharist. We left with a renewed sense of hope and mission. †

(*Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.*)

Parish Diary/Fr. Peter Daly

Making a crowd into a community

The evangelist Luke records that when Jesus fed the 5,000, he instructed the disciples to rearrange the crowd into small groups of about 50. Then he blessed the loaves and fishes and distributed them to the small clusters of followers.

Even for the Lord it was apparently unwieldy to minister to the whole crowd.

Beginning this fall, our parish, like many others, is following the example of the Lord in ministering to people in smaller clusters. We are participating in Renew 2000, a nationwide program to spiritually prepare American Catholics for the new millennium.

The heart of Renew is small groups. Not the clusters of 50 people that Luke mentioned, but livingroom-sized groups of six to 10. But the idea is the same.

It is simply impossible to minister to the whole "crowd" of the parish in any meaningful way. But when we are broken up into small groups we not only can get to know each other, but we can "minister" to each other. Like the theme song from "Cheers" said, we all want to go where "everybody knows your name." In many American Catholic parishes, that just can't happen because we are too big.

For example, my parish, with 620 families and 2,000 souls, is only considered "medium-sized." But there is no way I could meaningfully know everyone. Compared with many Protestant churches, our parishes are huge. For example, we are engaged in Renew together with a neighboring Episcopal church which has about one-third as many people.

If we operate on the "filling station"

model of ministry, just distributing the sacraments to crowds of people, perhaps we can function for a while. But we cannot really come to know one another. We remain alone in a crowd. Our joys and sorrows, hurts and triumphs, needs and gifts also remain unknown. Sometimes nobody even knows our name.

It is impossible for any one person, including the priest, to know everyone. Even the Lord could not personally come to know each of the 5,000 people who followed him to the hillside in Galilee. But it is possible for small groups to come to know each other.

This is where the small groups of Renew come in. For six weeks each fall and spring, we divide up into small discussion groups of six to 10 people. Each group meets in someone's home once a week at a time convenient to the participants. We will do this for five seasons, each time rotating groups a little. Gradually we will come to know each other better.

People seem to like this idea. In our parish about 280 people signed up for Renew discussion groups. We have over 30 groups of all types: young adults and seniors, Spanish and English-speaking, mornings and evenings.

The great thing about these groups is that they turn a "crowd" into a "community." We will come to know each other and minister to each other. By praying together, we are organized around the real work of parish life, prayer. By studying the Scriptures together, we are doing what the multitude in the Gospel did, listening to Jesus.

Great things can come from small groups. After all, the Lord started with 12. †

(*Father Peter Daly is a regular columnist for Catholic News Service.*)

Cornucopia/Cynthia Dewes

In defense of couch potatoes

We like to watch TV at our house. We even plan what we're going to see every evening after the news. This is not a good trait, but what can I say? Whatever the cost to reputation, I'm simply not sorry about it. I like TV.

Personally, I blame it on the movies. When we were young, movies were the big deal and we all went to see them at least once a week if not more. We knew all the movie stars and twinkies by name and reputation and followed them faithfully on screen.

We followed them in related ways too, such as reading movie magazines and joining fan clubs. Lord only knows how much money we spent, even at Depression rates, on badly written stuff that we knew at the time was probably untrue.

The fan clubs also cost a bit, since you had dues and fees for the autographed glossies and whatever else the Hollywood publicists could think up to add to their profits. But dreams are priceless and the fantasies we enjoyed were worth every penny.

The Hays Office and the Legion of Decency were on hand to see that movie fantasy would pose no threat to our morals. People were more unsophisticated then; they believed that good would triumph over evil and that life should have a happy ending, that God exists and that people are inherently noble. At least, that was the party line.

When TV brought moving pictures right into our homes we found them irre-

sistible. You can't beat staying home in your pjs to be entertained for free while sprawled on your own couch. And we still have fan mags and fan clubs, only now they're called *People* and "groupies."

Thus we were conditioned early on to be edified, educated and entertained by moving pictures. And while movies and TV today are much more realistic and cynical than they were, they continue to edify, educate, entertain and feed fantasies, wholesome or not.

There's a difference, though, and here's where reputation enters in. Formerly we were pre-Vatican II Christians kept pure partly by society and its expectations through agencies like the Hays Office or the Legion. Or mainly by fear of what Mom would think.

Now we're supposed to be mature enough Christians to be edified, educated and entertained in a moral way all by ourselves. And that ain't easy when moms are even hipper than their kids, and when popular culture tends to push weirdity, violence and intentionally offensive stuff on us at every turn.

Trash anywhere has always been available to those who cared to look for it. And admittedly, we must always draw the line at daytime soaps, tell-all talk shows and the home shopping channels.

So we're just continuing to fight the good fight: to watch our TV unashamedly when shows of artistic and moral quality are on: "Nothing Sacred," "Law and Order," "Lewis and Clark," "7th Heaven." And maybe a "Seinfeld" now and then just to keep an eye on the opposition. †

(*Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.*)



Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 11, 1998

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings provides this weekend's liturgy with its first reading.



As would be assumed from the title, this book, and its companion, 1 Kings, report the religious events and significance of the monarchy of Israel in its beginnings and earliest moments.

These books do not concentrate only upon kings, however. Always their concern is religious. So often they mention religious figures and prophets.

Such occurs in this reading. The central figure is Elisha. The reading reports a miraculous cure. Cured was Naaman, of a disease the Scripture calls leprosy.

Whether or not Naaman suffered from Hansen's disease, as leprosy now is called, is open to question. Diagnosis was so primitive at the time. No diagnostic techniques other than physical observation were available. Very little was known of illnesses, their origins or progress.

But certainly Naaman experienced a serious, disfiguring, probably progressive malady. Usually persons so affected had to face the disfavor, indeed the scorn, of all others. Such a medical problem was a very difficult situation to meet.

Elisha the prophet, whom this Scripture calls a "man of God," in the views of his contemporaries not only spoke his own religious convictions, but he spoke on God's behalf. He acted in the place of God. Thus, he discharged the power of God. When offered a gift in appreciation for the cure, Elisha refused. He recognized that he was acting in God's stead. Elisha himself had no power.

In this case, therefore, through Elisha, God healed Naaman. Of course, the physical difficulty, with all its pains,

inconveniences and consequences, were removed from Naaman.

Most importantly from the religious viewpoint, he was restored to the community of God's people.

The Second Epistle to Timothy, again this month, is the source of the second reading.

This letter describes Paul as being imprisoned in Rome. By no means were all people living in the Roman Empire at the time citizens of Rome.

Citizenship was to some degree the equal of nobility. Roman law required that citizens be treated very respectfully even if they were accused of crimes.

Jesus, for instance, was not a citizen. He therefore was subjected to great indignities before, during, and after trial. When convicted, the penalty was death by crucifixion.

Citizens were executed in a painless process. Paul's imprisonment meant house arrest.

While Paul was in Rome to await trial, he may have read the handwriting on the wall. Conviction and execution were at hand. So parting words of advice went to Timothy, Paul's friend and disciple.

The epistle insists that God is faithful. Those who have linked themselves with Jesus will live forever.

St. Luke's Gospel recalls the encounter between Jesus and 10 lepers. The place was near the border between Galilee and Samaria.

Jesus cures the lepers. Only one, a Samaritan, returned to Jesus to give thanks and to praise God.

That this man was a Samaritan was highly important. Pious Jews detested Samaritans. In the stereotyping that accompanied this bigotry, many acted as if the very character of Samaritans was flawed.

Important in the story are the messages that the power of God resides in Jesus; Jesus is greatly compassionate; no earthly process, such as disease, is beyond God's power; and all good is a gift from God.

Reflection

As fall begins, the Church is conclud-

My Journey to God

The News

- "The latest news in the president's scandal ..."
- "More fighting broke out today ..."
- "Four bodies were found ..."
- "A terrorist bomb blasted through ..."
- "The hurricane caused extensive damage ..."
- "Another church was burned to the ground ..."

CNS photo



Like a suffocating hood the words swirled around me, smothered me, enveloped me in darkness. Their images left me cold, and frightened, and desperately separated from anything warm and good and loving.

So I prayed. Trapped within this darkened mass that would have me believe it was all that existed, I called to the God it tried to prevent me from seeing, to the Light I knew was greater than—and extended far beyond—the darkness.

The noise of the words began to diminish. One by one, the voices of gloom faded out and away until there was only the peace of silence, the warmth of Light, and the serenity of God's presence.

- "For God so loved the world that He sent his only Son."
- "I am with you always, until the end of the ages."
- "Go forth and spread the Good News."

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.)

Daily Readings

Monday, Oct. 12
Galatians 4:22-24, 26-27,
31 - 5:1
Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 13
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 14
Callistus I, pope and martyr
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, Oct. 15
Teresa of Jesus, virgin,
religious and doctor
Ephesians 1:1-10
Psalm 98:1-6
Luke 11:47-54

Friday, Oct. 16
Hedwig, married woman
and religious
Margaret Mary Alacoque,
virgin and religious
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 17
Ignatius of Antioch, bishop
and martyr
Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 18
Twenty-ninth Sunday in
Ordinary Time
Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:14 - 4:2
Luke 18:1-8

ing its many lessons on discipleship and is approaching the end of the liturgical course in which we have been enrolled since the First Sunday of Advent 1997.

For weeks, the Church has spoken to us of the demands of discipleship. It warned us of our own imperfections and limitations.

This weekend, in these readings, it stresses the compassion of God. God

looks upon us and our problems with love. God looks upon us having at hand power over everything that exists.

Whatever strength we may possess, what virtue we may display in our lives, result to some extent from the love and mercy of God. These readings call us to recognize this fact and obviously to thank God for all that we possess as we move through our lives attempting to be modern disciples of Christ. †

Question Corner/Fr. John Dietzen

Communion visits help the sick and homebound

Q Sometimes I wonder why you don't go one step further with some of your answers to readers' questions.



In your recent column about watching Mass on television, you told the woman to utilize this and any other ways available to unite oneself to the sacrifice of the Mass.

Why not suggest that the homebound person contact the pastor about having Communion brought to the home, perhaps by an extraordinary eucharistic minister if the priest's schedule won't allow it?

It seems a shame to have this possibility and not advertise and use it. (Ohio)

A Thank you for the reminder. Often, people who cannot get to Mass are not aware of this possibility or do not wish to "bother" anyone.

The Church's instructions for pastoral care of the sick stress that the sick or aged should have and use the opportunity for frequent, even daily, Communion.

It is necessary, says the Ritual for Pastoral Care of the Sick, for priests with pastoral responsibilities to ensure that the community has a sufficient number of eucharistic ministers to provide frequent Communion for such people (No. 72).

In parishes I have served, eucharistic ministers give thousands of Communion every year to people the priest could serve this way much less frequently. And they do it graciously and generously.

I hope people confined to their homes will heed your suggestion. Their prayers and their reception of the sacraments are

a source of great blessing for themselves as well as their community.

Q Your column on the so-called "new" Sign of the Cross reminded me of an incident in our parish. The priest baptized an adult during Mass, "In the name of the Creator, and of the Son and of the Holy Spirit."

I asked him about it, but he had no explanation. After some months, I asked the new pastor, who told me he would look into it. But nothing has been done.

Was this woman truly baptized? Should I keep asking until something is done? (New York)

A How do you know nothing has been done? Take your present pastor's word. Judging from your letter, it sounds as if he would be concerned and pursue it as necessary.

In all the sacraments, and at Mass, the Church's liturgical guidelines and practice leave plenty of room for the priest (or other minister) to adapt the ceremony to the circumstances of the occasion.

Your experience is another example, however, of why we need always to be careful and exact, particularly with the key words and actions of the sacraments.

Several reasons urge this, not the least of which is that failure to do so is bound to cause wonder, confusion and even worry to ordinary, well-informed people—as it obviously did in this case. †

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 9-11

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will present Father John Maung, "Flowers in the Desert," beginning at 6:30 p.m. Cost: \$110 individual; \$180 married couple and includes meals and overnight accommodations.

Our Lady of Lourdes, Indianapolis, 5333 E. Washington, will host a fall festival featuring games, amusements, live bands, silent auction, food and prizes. Open 5 p.m.-midnight on Friday; 3 p.m.-midnight on Saturday; noon-5 p.m. on Sunday.

Information: 317-356-7291.

October 10

St. Rita Parish, Indianapolis to present Four Season Fashion Show and Buffet, 6-8 p.m. in the school gym, 1800 N. Arsenal. Cost: \$10 adults; \$5 children 6-12. Information: 317-926-8759.

October 11

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary, Model of the Church at Prayer," with Benedictine Father Germain Swisshelm, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

St. Mary of the Rock, Batesville, 17440 St. Mary's Rd., will host a Turkey Festival featuring raffle, games, food and country store, 10:30 a.m.-5 p.m.

Northern Kentucky Right to Life will sponsor the 25th Annual Celebration for Life, to be held at the Drawbridge Estates in Ft. Mitchell (I-75 at Buttermilk Pike), featuring a guest speaker, a pro-life film at 1:30 p.m., exhibits, refreshments at 2 p.m. and a program at 2:30. Cost \$5. Information 606-431-6380.

October 15

St. Christopher Parish, Speedway, 5301 W. 16th St., will host an evening Bible study of the Book of Revelation using the Collegetown Bible Series.

Information: 317-635-4208, Robin; 317-466-0270, Kevin.

October 16

The Ave Maria Guild will have a rummage sale at St. Paul Hermitage, Beech Grove, 501 N. 17th Ave., from 8:30 a.m.-2:30 p.m.

Holy Name Parish, Beech Grove, 89 N. 17th Ave., will hold Natural Family Planning classes beginning at 7 p.m., third of four sessions (Nov. 20). Information: David or Jan Caito, 317-862-3848

October 17

St. Susanna Parish, Plainfield, 1210 E. Main St., will hold Casino Night from 7 p.m.-midnight. No one under 21 admitted. Information: 317-839-3333.

The Sisters of Providence of Saint Mary-of-the-Woods will host a spaghetti supper to benefit Woods Day Care/Pre-School from 4-6:30 p.m. in O'Shaughnessy dining room in Providence Center at Saint Mary-of-the-Woods. Cost: \$5 for adults; \$2 for children. Information: 812-535-4610.

All Saints School will host a Craft Show and Flea Market in the school gym, 75 N. Belleview, Indianapolis, from 8:30 a.m.-5 p.m. Information: 317-638-8007.

St. Patrick Parish will hold a multicultural festival featuring ethnic foods, desserts, dancers, face painting, music, free health screening booth, kids and adult games from 3-10 p.m. at Central Catholic School, 1155 Cameron. Information: 317-784-9381.

October 18

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary as the Pattern for Parents," with Benedictine Father Joseph Cox, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

St. Isidore Parish, Bristow, will hold a ham and turkey shoot, featuring food, country store, bingo, cake stand, pull tabs, games and raffle, open 11 a.m.-6 p.m.

Rexville Schoenstatt will present Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. (on 925 South, .8 miles east of 421 S, 12 miles south of Versailles. Information: 812-689-3551.

Oldenburg Academy, Oldenburg, will host an open house from 1-3 p.m., welcoming guests, prospective students and their families to the campus. Information: 812-934-4440.

St. Jude the Apostle Parish, Indianapolis, 5353 McFarland Rd., will hold a parish mission from Oct. 18-22, preached by Father Ron Luka, entitled "Experiencing Fuller Life in the Lord." Mission Mass, 10:30 a.m., mission services, 7 p.m.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration. 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates

gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benediction Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

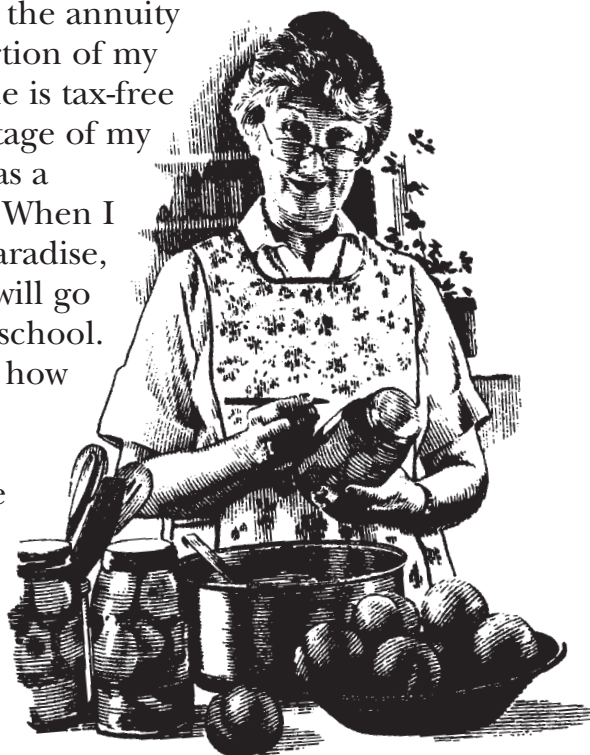
St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for religious vocations with Benediction and Exposition of the Blessed Sacrament following the 7:30 p.m. Mass.

—See ACTIVE LIST, page 13

This Ad Is Camera Ready! St. Barnabas 2987 2x4 Paper

When my CDs mature next month, I know just what I'll do.

I'll cash them in and purchase a charitable gift annuity from the Catholic Community Foundation. At my age (I'm 83, you know), the rate is 10%! That's locked in for the rest of my life. I can't outlive the annuity payments. A large portion of my annual annuity income is tax-free and I'll take a percentage of my annuity contribution as a charitable deduction. When I join my husband in Paradise, my annuity principal will go directly to our parish school. He always said I knew how to handle money!



Find out what the rate is at your age. Mail this coupon to: Sandra M. Behringer, Catholic Community Foundation, 1400 N. Meridian St., Indianapolis, IN 46202-2367, or call 317-236-1427.

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The Catholic Community Foundation (CCF) serves as trustee of endowments for parishes, schools, and other organizations of the Archdiocese of Indianapolis.

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Ethnic food, music and dancing, international exhibits and bazaar, parade, kids' activities, Volksmarch, street dance and spectacular fireworks!

Hours:
 ★ Fri. 5 p.m. - 10 p.m.
 Sat. 11 a.m. - 10 p.m.
 (Parade - 11 a.m., Fireworks - 8 p.m.)
 ★ Sun. noon - 5 p.m.
 ★ FREE ADMISSION
 INFO: 800-468-6564

The Active List, continued from page 12**First Fridays**

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after 8 a.m. Mass until 5 p.m.

◆◆◆

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

◆◆◆

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

◆◆◆

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

◆◆◆

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

◆◆◆

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

◆◆◆

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m. with rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

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Apostolate of Fatima holds holy hour, 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

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Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

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Holy Angels Parish, Indianapolis, 28th and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament, 11 a.m.-noon.

Third Sundays

Rexville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m., on 925 S., .8 mile East of 421 S., 12 miles South of Versailles. Information: 812-689-3551.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

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Holy Family Parish in Oldenburg holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

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Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave.,

Mass at 2 p.m.

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Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis, at 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew Parish for the Benediction.

Pope beatifies Croatian cardinal, lauds democratic development

SPLIT, Croatia (CNS)—Pope John Paul II beatified a cardinal he said summed up the tragedies of Croatia and Europe this century and applauded the country for its democratic development.

The pope noted in his Oct. 4 farewell address at the airport of Split, Croatia. "I have seen a society which desires to build its present and future on solid democratic foundations, in complete fidelity to its own history, which is permeated by Christianity, in order to take its rightful place in the assembly of the other European nations."

During his Oct. 2-4 visit, Pope John Paul repeatedly took note of the violent and sometimes ambiguous episodes in Croatia's past, from collaboration with Nazi Germany in World War II to the war for independence from Yugoslavia in the early 1990s. More often, he referred to the country's Christian roots and urged its people to rely on religious values to strengthen their society.

The two main focal points of the pope's visit were the beatification of Cardinal Alojzije Stepinac and the celebration of Split's 1,700th anniversary.

Pope John Paul referred to the national significance of the beatification after the Oct. 3 Mass at the national shrine outside Zagreb.

"The cardinal archbishop of Zagreb, one of the outstanding figures of the Catholic Church, having endured

in his own body and his own spirit the atrocities of the communist system, is now entrusted to the memory of his fellow countrymen with the radiant badge of martyrdom," the pontiff said.

Blessed Stepinac, he added, "sums up, so to speak, the whole tragedy which befell the Croatian people and Europe in the course of this century marked by the three great evils of fascism, national socialism and communism." †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BERFANGER, Patricia, 60, St. Joseph, Indianapolis, Sept. 23. Wife of Francis Berfanger. Mother of Patrick, David Berfanger. Sister of Fredrick Mitchell, Dorothy Smith. Grandmother of three.

BERTRAM, Mary Louise, 88, St. Mary, North Vernon, Sept. 27. Mother of Jeanine

Berkshire, Marjorie Bott, Judy Powell, Shari Euler, Rose Ann Smith. Sister of Don, Glen Miller, Rosemary Ertel, Mabel Sherry. Grandmother of 13. Great-grandmother of 19.

CHANEY, Lester E., 74, St. Barnabas, Indianapolis, Sept. 22. Husband of Elizabeth Agresta. Father of Greg, Dennis, Robert Chaney. Brother of Carroll L. Chaney.

CLEMENTS-CARMAN, Bethany T., 36, Holy Spirit, Indianapolis, Sept. 19. Wife of Rodger Carman. Daughter of Thomas Clements, Helen Cummins. Stepdaughter of Donald Cummins. Sister of Barbara Spangler, Belynda Gilpin, James, Michael, Patrick Clements, Aaron Cummins.

DRISKILL, Delores R., 76, St. Andrew, Richmond, Sept. 24. Mother of Daniel E., Fred, Karen Driskill, Roberta Ford, Nancy Sturgeon, Christina, Joyce Wildey. Sister of Ruth Alderson. Grandmother and great-grandmother of several.

HARLEN, William B., 70, St. Lawrence, Indianapolis, Sept. 16. Husband of Velma Etienne Harlen. Father of Dennis L., Timothy W., Lisa Harlen. Brother of Wanda Glenn. Grandfather of seven.

KREITL, Dr. Dorothy, 86, Holy Family, Richmond, Sept. 25. Mother of Joseph, Paul, Charles Kreitl Jr., Evelyn Baranco, Anne Park. Sister of Evelyn Donaldson. Grandmother of 21.

LaROSA, Esther C. Mueller, 86, St. Matthew, Indianapolis, Sept. 24. Mother of John J., Mary Lynn LaRosa. Grandmother of five. Great-grandmother of one.

O'CONNOR, Charles D., Sr., 87, St. Joseph, Shelbyville, Sept. 22. Husband of Ettie (Seldin) O'Connor. Father of Charles D. O'Connor, Jr., Susan C. O'Connor, Janice E. Osborne. Brother of William O'Connor, Evelyn Klux. Grandfather of five. Great-grandfather of one.

POLTORAK, Jerzy L., 56, Holy Spirit, Indianapolis, Sept. 23. Husband of Jadwiga Poltorak. Father of Anna Poltorak.

SPECK, Floyd Wilfred, 79, St. Mary, North Vernon, Sept. 24. Husband of Mary Speck. Father of Mary M. Bishop, Helen Fry, Marcia, Leo Speck. Brother of Delmar Speck, Audrey Colvin. Grandfather of five. Great-grandfather of five.

STEINHARDT, Dorothy Ellen, 73, Prince of Peace, Madison, Sept. 22. Mother of Paul C. Steinhardt, Catherine E. Thompson, Susan Valker. Sister of Woodrow, Grover Buchanan,

Imogene Brackemyre, Bette Taulman, Patricia Phillips. Grandmother of two.

TURNER, Adeline D. Postawa, 79, St. Lawrence, Indianapolis, Sept. 22. Mother of Barbara McKain, Daniel J. Turner. Sister of Rose Postawa, Joan Gorel. Grandmother of five. Great-grandmother of one.

VOLPERT, Helen, 94, St. Mary, New Albany, Sept. 24. Sister of Mary Craig, Elizabeth Park, Cecilia Daugherty.

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I certify that the statements made by me above are correct and complete.

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